THE Order of CAUSES.

Of { Gods Fore-knowledge, Election, *and* Predestination.

AND

Of Mans Salvation or Damnation.

Laid down so clearly, and proved so plainly by the Scriptures; that even the meanest capacity amongst Rational men may understand it, to their great satisfaction.

AS ALSO,

Whether Christ died for All, or ***Not for All:***

With the Causes and Effects that may follow or not follow, seriously considered, meekly controverted, and plainly proved by the Scriptures of Truth; to the great satisfaction of all Rational people fearing God.

By HENRY HAGGAR, a Servant of Christ, and of the Congregations of his Saints.

Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his: and let every one that nameth the name of Jesus Christ, depart from iniquity. 2 Tim.2.19.

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, but especially of those that believe. 1 Tim.4.10.

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Collegium Sancti Johannis
Evangelistæ in Academia
Cantabrigiensi

To the Reader.

Courteous Reader,

I Have presented thee with a small Volume, in which is contained much Truth, which may through the blessing of God give thee great satisfaction, if thou search the Scriptures diligently, and ask wisdom in faith, of him who is the giver of every good and perfect gift; *without whose help, I can promise thee no profit.*

The matter I treat of, is about Gods predestination, Election, and Reprobation, according to his foreknowledge; and of the death of Christ for the sons of men. The body and substance of all Objections I have laboured to answer, briefly and plainly, and that both by Scripture and Reason, to the satisfaction of all rational men fearing God. And I am conscious to my self before God, that I aim at nothing more, then the glory of the great God, in whom we live, move, and have our beings; *and* to whom we must all give an account of

all our actions, at the great day: and in the next place, at the good and benefit of all that shall read or hear the holy Scriptures, and by the means these following lines. They are so few, that thou maist easily purchase them; and if thou findest no profit in them, it will be but three or four pence lost: but if they prove profitable to thee, it will be very well bestowed.

The times are now drawing nigh, in which the Lord himself will appear from heaven, to take an account of every man, how they have spent their talents of wisdom and understanding which he hath lent them: and happy will every man be, that can give up his account with joy, can say with Paul, *that they have* labored to have consciences void of offence towards God and towards all men; *and* walked in all the Ordinances and Commandments of the Lord blameless: *the which while some men are laboring after, I finde them drowned and lost in a labyrinth about Predestination, Election, and Reprobation; of which distractions I my self have formerly had my share: but now through mercy having escaped them by the help of the Lord, I think it no less then my duty to inform others; and to that end I have composed these few lines, which now I commit to thy serious consideration; desiring thee to search the Scriptures, and see whether the things I have written be so or not: and judge impartially; and* the Lord give thee understanding in all things: *into whose hands I commit thee, to be guided here by his Counsels, that afterwards thou maist be received into glory with him: in whose service I desire to continue*

A servant of all that fear God,
and keep his Commandments, till death.

Henry Haggar.

The Order of Cauſes, &c.

THe Scripture ſaith, *Eph.* 1.4. ſpeaking of Gods Election, that *he hath choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love,* &c. and *Peter* alſo, 1 *Pet.*1.2. calleth the Saints *elect, according to the fore-knowledge of God the Father through Sanctification of the Spirit, unto obedience*, &c. and *Paul*(2 *Theſſ.*2.13.)ſaith to the Saints,that *God hath from the beginning choſen them to ſalvation, through ſanctification of the Spirit, and belief of the truth, whereunto he called you by our Goſpel,to the obtaining of the glory of our Lord Jeſus Chriſt.*

From all which places we muſt needs conclude that God hath choſen ſome to life and glory,even before or from the foundation of the world, becauſe the Scripture ſaith it; *and* (as Chriſt ſaith in another caſe) *the Scripture cannot be broken.* Therefore the wiſdom of all Chriſtians is, To labour to have judgements informed according to the Scriptures, and that the Scriptures and their Judgements may ſpeak both one thing: and to that end, let us conſider the maner of Gods ſpeaking to the ſons of men.

*Rom.*4.17. He ſaith to our Father *Abraham, As it is written, I have made thee a father of many nations before him whom he believed, even God, who quickneth the dead, and calleth things that are not as though they were,*&c. Obſerve, God ſpeaks then in that preſent time to *Abraham*, ſaying, *I have made thee a father of many nations*, notwithſtanding *Abraham* was not the Father of one Child at that time, but *Iſhmael*: ſee *Gen.* 17.5. how then muſt we underſtand, *I have made thee a father of many nations?*

Anſw.

Anſw. The Apoſtle telleth us plainly, *Rom.*4.17. that it was ſo before God, who *calleth things that are not as though they were*: and ſo he calleth *Abraham* the Father of many Nations, though he was not as yet; no not the Father of *Iſaac, in whom his ſeed ſhould be called.*

The like may again be obſerved when he called Chriſt a Lamb *ſlain from the foundation of the world*, Rev.13.8. yet he was not ſlain many thouſand yeers after.

Therefore the ſame may again be conſidered about Gods Election from the foundation of the world, thus:

God calleth *Abraham a father of many nations*, *though not ſo*; God calleth Chriſt, *a Lamb ſlain from the foundation of the world*, though not ſlain many thouſand yeers after, till he was a man in the fleſh: even ſo he calleth men elected from the foundation of the world, though not elected many thouſand yeers after, till they are men in the fleſh: yet it is all ſo, and done before God, who foreſeeth and knoweth all things, even from eternity to eternity; and therefore *calleth things that are not as though they were*: for he ſeeth the beginning and end of all mens actions, whether good or evil, at once: And knowing as well from the foundation of the world what men would do in their generations, as they can know when their lives and actions are finiſhed, He therefore could as well conclude of mens ſalvation or damnation then, as men can know themſelves at the end of their days, or at the day of judgement.

By all which it is clear, that as Chriſt was called *a Lamb ſlain from the foundation of the world*, and yet not ſlain nor touched till the day of his death: ſo alſo, although God calleth men Elect from the foundation of the world, yet they are not Elect nor choſen, untill the very day of their converſion, and turning from ſin to God: for God *calleth things that are not as though they were*: from whence it is evident they were not Elect, although ſo called.

Again, if we conſider Election according to the foreknowledge of God, it is plain from that text in 1 *Pet.*1.2. *Elect according to the foreknowledge of God, through ſanctification of the Spirit, unto obedience.* From whence I reaſon thus:

If the Elect are choſen through the ſanctification of the Spirit, then they were not choſen before they had the Spirit, and were ſanctified by the Spirit.

But

But they had not that ſanctifying Spirit before they had a being, either in the world, or elſe in their Mothers womb at leaſtwiſe. Therefore not choſen from the foundation of the world, but onely as aforeſaid.

Again, 2 *Theſſ.*2.13. *we are bound to give thanks alway to God for you, Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief if the truth, wherennto you were called by our Goſpel.* From whence I argue thus:

If the Saints are *choſen to ſalvation through ſanctifiſcation of the Spirit, and believing of the truth,* and were *called to believe that truth by the hearing of the Goſpel;* then they were not choſen before they had believed the truth, and before they did hear the Goſpel, by which they were called to believe.

But they were choſen through believing the truth, and called to believe it by the Goſpel, as aforeſaid; and *faith cometh by hearing,* Rom.10.17.

Therefore not choſen before *they* had a being, no more then Chriſt was ſlain before *he* had a being.

For according to the Scripture, they were *choſen through ſanctification of the Spirit, and belief of the truth:* and if through it, then not without it (obſerve that:) but it is through it, therefore not without it. Moreover, they were called to this faith by the *Goſpel;* which they never heard before they had a being.

Therefore it is clear, their Election was not before their converſion, though God ſaw it before: neither indeed can it be, becauſe the Elect are all *choſen in Chriſt,* Eph.1.4. but I can prove that thoſe very Elect *Epheſians* were once out of Chriſt, *chap.* 2.11,12. *Remember* (ſaith the Apoſtle) *that at that time ye were without Chriſt, without hope, without God in the world:* from whence I argue thus.

If at that time they *were without God,* and *without Chriſt,* then at that time they were not in him: for they could not be without him and within him both at one time: and if not in Chriſt, then *not choſen in him,* as all rational men will grant. From all which I conclude,

That men were Elected in Chriſt according to the Scripture; yet never in him, before they believed in him: and they never believed

in

in him, before they heard the Goſpel: and they never heard the Goſpel before they were born. Therefore not Elected, though ſo called by *God who juſtifieth the ungodly*, and *calleth things that are not, as though they were.*

Again, how plain is it *Eph.*1.11,12. where *Paul* ſaith that *they whom God did predeſtinate according to the counſel of his own will, to be to the praiſe of his glory*, were ſuch as did firſt *truſt in Chriſt*: and in ver.13. he ſaith, that *they truſted in Chriſt after they heard the word of truth, the Goſpel of their ſalvation*; (not before) the which they never heard before they were born, all men will grant that have but reaſon.

Again, how clear is that text, 1 *Pet.*1.2. *Elect according to the foreknowledge of God?* whence it is plain, if God *knew them*, before he *Elected them*, then he knew them as men in the fleſh, and not as they were nothings: and if he knew them as they were men, they muſt needs be born firſt; for of nothing, nothing can be known before time, nor choſen in time. Therefore I conclude, that the real and abſolute act of Election comes to paſs in time, though known of God before time, who according to his foreknowledge *calleth things that are not as though they were*; and ſo calleth men that are not Elected, as though they were Elected.

And thus is the great Objection about Gods Election anſwered, and the ſtumbling-block taken away: to the end that men might *work out their Salvation with fear and trembling*, and *make their Calling and Election ſure.*

The ſame may alſo be conſidered of Gods predeſtination or fore-appointing all obedient believers to Life and Salvation, (not without, but) *according to his foreknowledge* of all their words and actions *from the foundation of the world.* And ſo likewiſe he predeſtinateth or fore-appointeth all diſobedient unbelievers and apoſtates to death and damnation (not without, but) *according to his foreknowledge* of all their words and actions *from the foundation of the world.*

Thus I do believe that God foreſaw all men and things paſt, preſent and to come, at once: I do believe that God foreſaw *Adams* fall long before he was a creature in being; for nothing is hid from his eyes, but *all things are naked and bare before him with whom we have to do*, Heb.4.13.

But

But it may be ſome will ſay, *If God did foreknow* Adam *would fall when he had created him why then did he make him?*

To which I anſwer two things: firſt, What have we to do to reply againſt our Maker? *ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?* Shall *Adam* ſay to his Maker, Why haſt thou made me thus [ſubject to fall?] What is that to *Adam*, ſeeing God hath given him and his poſterity means to riſe again to as good or a better condition? and the neglect of that means, is that which will riſe up in judgement againſt all ſlothful diſobedient ones that will not make uſe of their talents of power, wiſdom and underſtanding which God hath given them, to work out their ſalvation with fear and trembling while they may? This well conſidered, will give light into *Rom.*9.10 11 20 21 22. and if men will needs underſtand that God loved *Jacob* and hated *Eſau* before they were born, they ſhould conſider that God knew them both before they were born and after they were born [alike] according to his foreknowledge, as aforeſaid.

But I know that this is brought to prove *that Gods Election is not becauſe of works foreſeen.*

To which I anſwer, But what works? It is true God doth not chuſe us becauſe of any works of righteouſneſs that we have done or can do out of Chriſt; for out of him no works are accepted: therefore it is ſaid, *Not of works leſt any man ſhould boaſt:* therefore no works are required of unbelievers; but the very *prayers of the wicked are an abomination to the Lord:* but it is becauſe of works of righteouſneſs that Chriſt himſelf hath wrought for us in his own perſon; and doth work by us and in us by his Spirit, when we are believers. And though boaſting in the works of the Law, and boaſting of works before believing be reproved; yet *Paul* ſaith, *As the truth of Chriſt is in me, no man ſhall ſtop me of that boaſting,* 2 Cor.11.10. and although he cryed down works before faith in ſo many places yet he preached up works after believing loud enough, in theſe words *Tit.*3.8. *This is a faithful ſaying and theſe things I will that thou conſtantly affirm, That they which have believed in God might be careful to maintain good works; for they are good and profitable* &c. and Phil.2.12,13. *Work out your ſalvation with fear and trembling. for it is God which worketh in you both to will and to do, of his good pleaſure.* Thus we may

 ſee,

ſee, that although it be not for our workings without Chriſt that we are choſen or predeſtinated to life and glory; yet it is by our workings with Chriſt, when he by his Spirit dwelleth in our hearts by believing, and is *in us the hope of glory*: for then he worketh in us, and our works are acceptable, becauſe he works them by us, and we work them in him. Therefore *Paul* ſaith, *We therefore as workers together with him, beſeech you*, &c.

Therefore if men would but open their eyes, they might eaſily ſee what works the Apoſtle ſpeaks of, when he ſaith, Election is *not of works*. But of this more plainly anon.

Secondly, I anſwer: Although God ſaw *Adam* would fall, yet he ſaw him a creature firſt, or elſe he could not have foreſeen he would fall when he was a creature: therefore *God is the God of order, and not of confuſion*, 1 Cor. 14. 33. and fore-ſeeth all things orderly, and not confuſedly.

So then I conclude, that firſt he ſaw *Adam* created.

Secondly, He ſaw him fallen, and all his poſterity in his loynes.

Thirdly, He ſaw Chriſt crucified for them.

Fourthly, He foreſaw the Goſpel preached to all men in their generations.

Fifthly, He foreſaw all mens receiving, or refuſing; believing, or not believing; obeying, or diſobeying his Goſpel, in their ſeveral generations, as it was, is, or ſhall be communicated to the end of all ages in order at once. And ſeeing as well then, what men would do in their ages and generations to come, as they do know themſelves when their lives and actions are finiſhed, God could thereupon make up his Election and Reprobation, chuſing or electing obedient believers, according to his foreknowledge, to Life and Salvation; and refuſing and reprobating diſobedient unbelievers, to eternal death and damnation.

And thus is Election and Reprobation to be conſidered, according to the foreknowledge of God in Chriſt, or out of Chriſt, from the foundation of the world, according to the Scriptures. Which if well conſidered, it would put an end to all the confuſed and diſtracted thoughts in men about theſe things.

But it may be that ſome will yet object, *That I hold faith and obedience in us, to be the cauſe of Gods electing or chuſing us to life and glory.*

Anſw.

Anſw. That faith in Chriſt, and obedience to Chriſt, is [*a cauſe*] without which God chuſeth none to Life and Salvation, I affirm, becauſe we never read that God choſe any diſobedient unbeliever to life and glory which lived and died ſo: but that it is [*the cauſe*] for which he doth chuſe any, I ſhall utterly deny, and ſhew the contrary, in the Order of Cauſes, thus:

Suppoſe I ſhould affirm my obedience to be the cauſe of my Election to Salvation, then what is the cauſe of my obedience?

Anſw. My love to Chriſt.

But what is the cauſe of my love to Chriſt?

Anſw. My faith in Chriſt.

But what is the cauſe of my faith in Chriſt?

Anſw. The preaching of the Goſpel of Chriſt (*viz.*) that *he died for my ſins, and roſe again for my juſtification*, without which there could be no believers: for take away Chriſt, and take away faith; and then believe who can.

But what is the cauſe of the preaching the Goſpel to us?

Anſw. Chriſts dying for us.

But what is the cauſe of Chriſts dying for us?

Anſw. Even Gods great love of pity wherewith he loved us, even *when we were dead in treſpaſſes and ſins*, Eph. 2.4. at that time *he commended his love towards us, in that while we were yet ſinners Chriſt died for us*, Rom. 5.8.

Thus all men may ſee, that I do not hold that God choſe any to Life and Salvation for any good in them, before he put it in them; as I ſhall now make appear more at large, by the Scriptures, conſidering the cauſes in order, deſcending from God to us, or aſcending from us to God.

1 Cauſe.

Gods love to the ſons of men, as they were ſinners againſt him, and enemies to him, was the cauſe of his ſending his Son to die for ſinners, for his *enemies*, *for the ungodly*, *for the unjuſt*; as appeareth by theſe following Scriptures: *John* 3.16. *Rom.* 5.6 8, 10. 1 *Pet.* 3.18. *God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For when we were yet without ſtrength, in due time Chriſt died for the ungodly.* And, *God commendeth his love to us, in that while we were yet ſinners*

Christ died for us. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God.

2 Cause.

Christs dying for our sins, and rising again from the dead, is the cause of the Gospels being preached to sinners; as appeareth by these Scriptures: *Mat.*28.18,19. *Mark.*16.15 16.1*Cor.*15.13 14. *And Jesus came and spake unto them, saying, All power is mine both in Heaven and in Earth: Go ye therefore and teach all Nations*, &c. And again he said unto them, *Go ye into all the world, and preach the Gospel to every creature*, &c. *But if Christ be not risen, then is our preaching vain, and your faith is vain; and ye are yet in your sins*, &c.

3 Cause.

The Gospels being preached to sinners, is the cause of their believing; as appeareth by these Scriptures: *Rom.*10.14.15,17. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it written. So then faith cometh by hearing, and hearing by the word of God.*

4 Cause.

Mens believing is the cause of their justification from sin, as appeareth by these Scriptures: *Act.*13.38,39. *Rom.*3.26,28. *chap.* 4.3,23,24,25. *Be it known unto you therefore, that through this man is preached unto you the forgiveness of sins*, &c. *By him all that believe are justified from all things*, &c. *To declare his righteousness, that he might be just, and the justifier of all that believe in Jesus. Therefore we conclude, that a man is justified by faith without the deeds of the law. For what saith the Scripture? Abraham believed God, and it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him for righteousness but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our sins, and raised for our justification.*

5 Cause.

5 Cauſe.

Our knowing our ſelves juſtified from our ſins by faith in the blood of Chriſt, is the cauſe of our love to Chriſt; according to theſe Scriptures: *Joh.*4.10,19. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* [*Therefore*] *we love him, becauſe he loved us firſt.*

6 Cauſe.

Our love to Chriſt is the cauſe of our obeying of Chriſt, according to theſe Scriptures: 1 *Joh.*5.3. *Joh.*14.15,21,23. *If ye love me, keep my Commandments.* And *he that hath my Commandments and keepeth them, he it is that loveth me.* And, *if any man love me, he will keep my words. For this is the love of God, that we keep his Commandments; and his Commandments are not grievous.*

7 Cauſe.

Our obeying of Chriſt is the cauſe of his giving us eternal life; as it is written, *Mark* 16.16. *Rev.*22.14. *Heb.*5.9. *He that believeth and is baptized, ſhall be ſaved.* And, *bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in thorow the gates into the City.* And, *Chriſt being made perfect through ſufferings, he became the Author of eternal ſalvation unto all them that obey him.*

Thus are the cauſes of Gods Election and mans Salvation laid down in order, ſo clearly, that the meaneſt capacity may underſtand them: which more briefly are thus:

1. Gods love was the cauſe of his ſending his Son to die for ſinners.

2. Chriſts dying for ſinners, and riſing again for their juſtification, is the cauſe of the Goſpels preaching.

3. The preaching of the Goſpel is the cauſe of our believing.

4. Our believing is the cauſe of our juſtification from ſin.

5. The knowing our ſelves juſtified from ſin by the blood of Chriſt, is the cauſe of our love to Chriſt.

6. Our love to Chriſt, is the cauſe of our obeying of Chriſt.

7. Our obeying of Chriſt is the cauſe of his becoming the Author of eternal ſalvation to us, and all them that obey him.

Now if we conſider the cauſes in order from us to God, it is as clear, beginning at the laſt.

7. Our obedience is the cauſe of our ſalvation.

6. Our

6. Our love is the cauſe of our obedience.

5. The knowing of our ſelves juſtified from ſin by the blood of Chriſt, is the cauſe of our love to him.

4. Our believing is the cauſe of our juſtification.

3. The preaching of the Goſpel is the cauſe of our faith

2. Chriſts death and reſurrection, is the cauſe of the Goſpels preaching.

1. Gods love is the cauſe of ſending his Son to die for us

Thus it appears, that it is *not for any works of righteouſneſs that we have done*, but of his love and mercy he ſaved us, by ſending a Saviour, *Tit.*3.4,5. From all which theſe following things are conſiderable, and ought to be conſidered of all that deſire to fear God aright.

1. There was a neceſſity of Gods love in ſending his Son to die for us; without which he had not come to die: 1 *John* 4.10.

2. There was a neceſſity of Chriſts love in dying for us; without which, the Goſpel could not be preached, 1 *Cor.*15.3,4.

3. There was a neceſſity of the Goſpels being preached; without which, there could have been no believing. *Rom.*10.14,15,17.

4. There is a neceſſity of our believing the Goſpel; without which we cannot be juſtified from our ſins by faith in the blood of Chriſt: *Rom.*3.25.

5. There is a neceſſity of our being juſtified by faith in the blood of Chriſt; without which, we cannot come to know that he *loved us, and waſhed us from our ſins his own blood*, Rev.1.5.

6. There is a neceſſity of our knowing his love wherewith he firſt loved us; without which, we cannot love him again: For, *we love him, becauſe he loved us firſt*, 1 John 4.19.

7. There is a neceſſity of our loving Chriſt who loved us firſt; without which, we cannot keep his Commandments: For, *this is love, that we keep his Commandments; and his Commandments are not grievous*, 1 John 5.3.

8. There is a neceſſity of our keeping his Commandments, and obeying his voice; without which, we cannot inherit the promiſes, nor be heirs of eternal life. For, *Chriſt is become the Author of eternal ſalvation to all thoſe that obey him.* Heb.5.9. And, *bleſſed are they which do his commandments that they may have right to the tree of life, and enter in through the gates into the City.*

City. Rev.22.14. And, *we have need of patience, that after we have done the will of God, we might inherit the promiſes.* Heb. 10.36. *For the doers of the Lords work are bleſſed in their deeds.* James 1.25. *But thoſe that are contentious, and do not obey the truth but obey unrighteouſneſs, he will render indignation and wrath: trobulation and anguiſh upon every ſoul of man that doth evil.* And, *Thoſe which will not hear him* (even Chriſt, *that great Prophet*) *in all things whatſoever he ſhall ſay unto them, ſhall be deſtroyed from among his people with an everlaſting deſtruction from the preſence of God, and from the glory of his power, when he ſhall come in flaming fire, to render vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.* See Rom. 2.8,9. Act. 3.22,23. 2 Theſſ. 1.7,8,9.

By all which we ſee, that there is as great a neceſſity of our keeping the Commandments and Ordinances of Chriſt, as there was of Gods ſending his Son to die for us, and as there was of Chriſts dying for our ſins, and riſing again for our juſtification: for, without faith in Chriſt and obedience to Chriſt, there is no promiſe of life and ſalvation by Chriſt.

All which may ſerve ſharply to reprove three ſorts of people.

Firſt, Thoſe which are ignorant, and know not Chriſt, nor his Commands what they are; and are contented with their ignorance, and think to make that a cloak for their ſins.

Secondly, Thoſe which are careleſs, and when they know God, and Chriſt, and his Commandments, will not do them, but preſume upon mercy and ſalvation without obeying of Chriſt. Theſe are thoſe which think to be ſaved by faith onely, whithout doing the will and work of God in their generation; the which *James* calleth *vain men*, James 2.14,17,20 ſaying, *What doth it profit if they have faith, and not works? Can faith ſave them? But wilt thou know, O vain man, that faith without works is dead? was not Abraham our father juſtified by works, when he had offered up his Son Iſaac? Seeſt thou not how faith wrought with his works, and by works was his faith made perfect?*

Thirdly, It ſerves to reprove thoſe moſt ſharply, who after they have known the truth, and walked therein, having *taſted the good word of God*, and found it ſweet and pleaſant to their ſouls, and have

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had their hearts raviſhed with the *powers* and conſolations *of the world to come; if they fall away, and turn from the holy Commandment once delivered to them, their later end will be worſe then their beginning.* And *it had been better for them they had never known the way of truth:* for they chiefly ſhall be puniſhed 2 *Pet.*2.9,10 11,12,13,14,15,16,17,18,19,20 21. *For in them is fulfilled the true proverb: The dog is turned to his own vomit again; and the ſow that was waſhed, to her wallowing in the mire,* verſ.22.

But it may be ſome will yet ſay, *All this is nothing to many thouſands in the world, that never hear of God nor Chriſt.*

To which I anſwer with the words of *Paul Rom.*10.18. *But have they not heard? yes verily: their ſound went into all the earth, and their words unto the ends of the world.* And again, *Act.*26. 26. *Paul* ſaith, He was perſwaded that *none of thoſe things were hidden; for it was not done in a corner.* And certain it is, that the knowledge of God is manifeſt throughout the world. For *Pſal.*19. *The heavens declare the glory of God, and the firmament ſheweth his handy-work: day unto day uttereth ſpeech, and night unto night ſheweth knowledge:* And, *There is no language nor ſpeech where their voice is not heard.*

Obj. But it may be ſome will ſay, *But what knowledge is this?*

Anſw. I anſwer with *Paul, Rom.*1.19,20. *That which may be known of God is manifeſt in them: for God hath ſhewed it unto them. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made; [even] his eternal power and Godhead: ſo that they are without excuſe.* Now if all know enough to leave them without excuſe then the diſpute is at an end. Notwithſtanding it is yet further remarkable, That as we hear there is a people in the other parts of the world, which worſhip Idols, or the Sun, Moon and Stars; yea, that worſhip the devil: ſo alſo thoſe people do as well hear that there is a people in this part of the world which worſhip God and Chriſt; and do as familiarly call us Chriſtians, as we call them Heathens.

Again, all that worſhip any thing for a God do by that acknowledge that there is a God: and all that offer ſacrifice to a God, do by that confeſs there is a God offended, or may be offended, and is

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reconcilable by ſacrifice: and it is apparent, that *thoſe which have not the Law are a Law to themſelves*, as Paul ſaith, Rom. 2.14, 15. *which ſhew the work of the Law written in their hearts, their conſcience alſo bearing them witneſs, and their thoughts the mean while accuſing or elſe excuſing one another; In the day when God ſhall judge the ſecrets of all men by Chriſt Jeſus* [according to my Goſpel,] ſaith *Paul*, verſ. 16.

And thus are all cavils of this nature eaſily anſwered, and all men left without excuſe.

Having thus briefly gone thorow Predeſtination and Election according to the foreknowledge of God; I ſhall now ſpeak a word or two about Chriſts death, and the offer of grace by his death to the ſons of men.

The main queſtion is, *whether Chriſt died for all, or but for ſome?*

To which I ſhall anſwer by the Scriptures, ſhewing, 1. the teſtimony of all the Prophets: 2. of the Angel of God: 3. of Chriſt himſelf: 4. of the holy Apoſtles of our Lord and Saviour Jeſus Chriſt.

1. The prophet *Iſaiah*, chap. 53.4 5,6. ſaith thus: *Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and the chaſtiſement of our peace was upon him: and with his ſtripes we are healed. All we like ſheep have gone aſtray: we have every one turned to his own way: and the Lord hath laid on him the iniquities of us all.* Thus *Iſaiah* ſheweth plainly, that the iniquities of all thoſe that went aſtray, were laid upon Chriſt. And to him the teſtimony of all the other Prophets agreeth, *Acts* 10. 43. *To him give all the Prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.* The ſame ſaith that great Prophet *John Baptiſt*, John 1.7. *who came to bear witneſs of the light, that all men through him might believe.* And again, *verſ.* 29. *Behold the Lamb of God, which taketh away the ſins of the world.* Thus have all the Prophets, with one conſent, teſtified, that God laid upon Chriſt the iniquities of all that are gone aſtray; that he was the Lamb of God that taketh away the ſin of the world, that all men through him might believe;

and that through his name whosoever believeth in him, should receive remission of sins.

Likewise the Angel of God testifieth (*Luke* 2.10.) the same things in effect, saying, *Fear not; for I bring you glad tidings of great joy which shall be to all people*: which was, *that there was born unto them that day in the City of David a Saviour, which was Christ the Lord.* By all which it still appeareth, that Christ died for *all men*, or else it could not be glad tidings of great joy to *all people*; but rather sad tidings to all those for whom he died not, if there were any such.

And now we come to the words of Christ himself, who knew his own business better then any man else: and therefore if his testimony agreeth with those that have gone before, we must needs be convinced that it is a truth. For which, see *John* 3.14,15,16, in these words: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have everlasting life: For God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* &c. *For God sent not his Son to condemn the world, but that the world through him might be saved.* Thus we see the words of Christ agree with the words of the Prophets: therefore it must needs be owned for a truth, that Christ died for all as aforesaid.

And now we will hear what the Apostles speak concerning this thing, 2*Cor.*5.14,15. *The love of Christ constraineth us because we thus judge, that if one died for all, then were all once dead; and that he died for all, that they which live should not henceforth live to themselves, but to him that died for them and rose again.* And *Paul* saith, 1 *Tim.* 2.5,6. that *there is one God and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for* [*all*] *to be testified in due time.* From whence the Reader may do well to consider, that if we may understand the Scripture as it is written, that there is one God and one Mediator; so also we may understand from the same Scripture, that the same Mediator gave himself in due time a ransome for all. Again, Paul saith in the same Epistle, *ch.*1.15. that *it is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom Paul was the chief.* Whence I conclude,

clude, If he came to ſave the chief of ſinners, then ſurely he left none without a Saviour, and means of ſalvation. Again, he ſaith to *Titus*, ch.2.11.that *the grace of God that bringeth ſalvation to all men, hath appeared.* And *Heb.2.9 That he by the grace of God ſhould taſte death for every man.* And 1 *Joh.2.2.* that *he is the propitiation for our ſins; and not for ours onely, but alſo for the ſins of the whole world.* And *chap.4.14.* he ſaith (ſpeaking of himſelf and the reſt of the Apoſtles) *We have ſeen and do teſtifie, that the Father ſent the Son to be Saviour of the world.*

Thus we have the teſtimony of all the Prophets, the Angel of God, Chriſt the Lord himſelf, and all his holy Apoſtles, agreeing together in one,to prove,that Chriſt died for all mankind ;and by him,grace, mercy, and eternall life, is offered to all,and the worſt of ſinners. The ſubſtance of which I ſhall in order once more put down , that you may take notice of the ſweet hatmony of Scriptures in the proof of this pretious truth : which is thus :

That the Lord laid upon him the iniquities of all that went aſtray, *Iſa.53.6.* that he gave himſelf a ranſome in due time for all men, yea, the chief of ſinners 1 *Tim. 2.6. chap.1.15.* that he by the grace of God taſted death for every man, *Heb.2.9.* that he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world , 1 *Iohn* 2.2. that the Father ſent the Son to be the Saviour of the world, 1 *Iohn* 4.14. that he is the Lamb of God which taketh away the ſin of the world , that all men through him might believe. *Iob.1.7,29.*and to him give all the Prophets witneſs, that through his name whoſoever believeth in him ſhall receive remiſſion of ſins, *Acts 10.43.* and Chriſt teſtifieth of himſelf, that God ſo loved the world. that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh , but have everalſting life , *Iohn* 3.16. and this is glad tidings of great joy to all people, *Luke* 2.10.

And thus the pleaſant harmony of Scriptures, out of the mouths of ſo many faithful witneſſes which none dare deny,muſt needs make ſweet melody in the hearts of all true believers.

But now it remaineth for me to ſpeak to thoſe Objections which are uſually brought againſt theſe Scriptures. To which I ſhall give a brief, yet (through the help of the Lord,I hope, a) ſatisfactory Anſwer. And to that end, I ſhall ſumme them all up into four heads, thus :

The common Objections are raiſed againſt the word [*all men,*] and the word [*every man,*] the word [*world*] and the word [*whole world.*] Which are managed thus: that Chriſt died for [*all*] the [*Elect*] for [*every one*] of the [*Elect,*] for the [*world*] *of* [*believers,*] or the [*whole*] *world of the* [*Elect.*]

To which I anſwer: That Chriſt died for the Elect I freely grant, becauſe he died for *all men, every man, and the whole world*, as aforeſaid: but that he died for the Elect, as they were Elect, or becauſe they were Elect, I utterly deny, and will ſhew the contrary by the Scriptures anon. But firſt I will conſider the objections, whether they ariſe naturally from the Scriptures or no: which will appear thus:

If the Scripture nowhere ſpeaks of *a world of believers* and Elect perſons, then we have no ground to believe that Chriſt died for a world of believers and Elect perſons.

But the Scripture nowhere ſpeaks of ſuch a world:

Therefore we have no ground to believe that Chriſt died for ſuch a world.

Nay, the Scriptures are ſo far from calling believers and Elect perſons a *world*, that they are oppoſed againſt the world; as appeareth by the words of Chriſt, *John* 15.19. *If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you*

But now if we ſhoud grant theſe men their Argument, it would deſtroy their own principle, which is, *That none of the Elect can periſh.* But that ſome that Chriſt died for may periſh, is evident in theſe words of *Paul*; *And ſo ſhall thy weake brother periſh for whom Chriſt died*, 1 *Cor.* 8.11. But if Chriſt died for none but the world of Elect, as they ſay, then ſome of the Elect may periſh. And thus their folly is manifeſt. Therefore I ſhall now ſhew by the Scriptures what world Chriſt died for. *Rom.* 5.6. *When we were yet without ſtrength, in due time, Chriſt died for the ungodly*, verſ.8. *But God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us*, ver.10. *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life.* From all which we clearly ſee, that Chriſt died for the world of ungodly

godly, and for the world of ſinners, and for the world of his enemies, yea, for the world of unjuſt. 1 *Pet.* 3. 18. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* But the Elect, as Elect, are not unjuſt: for *who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who is he that condemneth?* &c. See *Rom.* 8. 33, 34. Therefore he died not for the Elect, as or becauſe they were Elect, but even for the world that *Iohn* ſpeaks of, when he ſaith, *We know we are of God, and the whole world lieth in wickedneſs.* 1 John 5. 19.

Obj. But the Saints and thoſe that ſhall be ſaved, were once ſinners as well as others, *Eph.* 2.

Anſw. But that was not as they were Elect in Chriſt, but as they were reprobates, or void of judgement concerning the faith, out of Chriſt, without God, without hope, yea, enemies in their mindes by evil works: See *verſ.* 1. 2, 3, 11, 12 13, *&c.* all which hath been the condition of the beſt of Gods people, untill they be juſtified by faith, and *made nigh by the blood of Chriſt: for Jews and Gentiles* are all under ſin, and every mouth ſtopped, and all the world guilty before God, untill they be ſet free by believing in the blood of Chriſt. See *Rom.* 3. 19, 20, 21, 22, 23, 24, 25. Therefore to affirm that Chriſt died for the Elect, or believers, as they were, and becauſe they were Elect and believers, is abſolute nonſence; as I ſhall now prove, thus:

They which hold that God intended to ſend his Son to die only for the world of believers, muſt alſo of neceſſity hold that there was a world of believers before God intended to ſend his Son to die; and they were the cauſe of Gods ſending his Son.

Anſw. If there was a world of believers before God intended to ſend his Son to die, then I pray tell me, 1. what they believed; and 2. whom they believed in, before there was a Chriſt intended for them; and I am ſatisfied: but till then, I muſt needs conclude it is abſolute non-ſence and confuſion.

Again, they which believe that Chriſt was ſent to die onely for a world of Elect, muſt alſo needs conclude that there were a world of Elect before God intended to ſend his Son to die.

To which I anſwer: Thoſe which are Elect *are choſen in Chriſt*, Eph. 1. 4. and out of him there is no election: therefore if there was

a world of Elect before God intended a Christ to die for the Elect, I pray tell me, 1. who they were Elect in, 2. and what they were Elect unto; otherwise I must needs conclude as aforesaid, (namely) that such reasoning is without sence, and whithout Scripture.

But to end the controversie, I shall commit these following things to the consideration of all rational men fearing God.

1. The Scripture saith, that *Christ came to seek and to save that which was lost*, Luke 19.10.

But the Elect, as they bear the name of Elect, are not lost, but a found and saved people, 1 *Cor.* 1.18. 2 *Tim.* 1.9. *Isa.* 64.5.

Therefore he died not for the Elect, as or because they were Elect; for that had been to seek and save that which was found and saved before.

2. The Scripture saith, that *he came not to call the righteous, but sinners to repentance*, Mat. 9.13.

But the Elect are *all righteous*, Isa. 60.21. *ch.* 26.1, 2. Luk. 1.6. *Zacharias and Elizabeth were both righteous before God*; and *he that doth righteousness is righteous*, 1 *Joh.* 3.7.

Therefore Christ died not for the Elect, as they were, and because they were Elect and righteous: neither could he; for *there is none righteous, no not one* until they be made righteous by faith in Christ: See *Rom.* 3.10. with *chap.* 4.5. for then he had come to call them to repentance and righteousness, that had repented and were righteous before

3. The Scripture saith, that *in due time Christ died for the ungodly*, Rom. 5.6.

But the Elect are not ungodly: for *God hath chosen to himself the man that is godly*, Psal. 4.3.

Therefore Christ died not for the Elect, as or because they were Elect; for that had been to redeem them by his blood that were redeemed before.

4. The Scripture saith, that *Christ died for the unjust, that he might bring them to God.* 1 *Pet.* 4.3.

But the Elect are not unjust, but a justified people: and *who shall lay any thing to the charge of Gods Elect? for it is God that justifieth, who then shall condemn?* Rom. 8.33,34.

Therefore Christ died not for the Elect as Elect; for that had been to justifie them that were just before, and to bring them neer to God that were neer before.

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5. The Scripture ſaith, that *he came to preach deliverance to the captives.*

But the Elect are not captives and priſoners under Satan, but ſet at liberty by Chriſt, and are his ſouldiers and do fight the Lords battels againſt ſin, the world, and the devil; *ſtanding faſt in that liberty wherewith Chriſt hath made them free.* See Eph.6.11,12 with 2 Tim.1.34.Gal.5.1.

Therefore Chriſt died not for the Elect, as or becauſe they were Elect: that had been to ſet them at liberty, that were at liberty before.

6. The Scripture ſaith that he came to give ſight to the blinde, and light to them that ſit in darkneſs. *Luk.*4.18, with *Mat.* 4.16.

But the Elect are not in darkneſs, nor yet blind; but *bleſſed are their eyes, for they ſee*, Mat.13.16. and they are all *the children of the light, and of the day*, 1 Theſſ.5.45.

Therefore Chriſt died not for the Elect, as or becauſe they were Elect; for that had been to give light to them which had light before and to open the eyes of them which ſaw before.

7. The Scripture ſaith, (*Eph.*2.5,12.) that *he quickned them that were dead in treſpaſſes and ſins*; ſuch as *in times paſt were without Chriſt, or aliens from the Commonwealth of Iſrael, and ſtrangers from the covenant of promiſe; having no hope, without God in the world.*

But the Elect are not dead in treſpaſſes and ſins, but alive in Chriſt, and *their life is hid with Chriſt in God*: neither are they without Chriſt; for they are *choſen in him*: nor ſtrangers and forraigners to the Commonwealth of Iſrael, and Covenant of promiſes; but they are fellow-*citizens with the Saints, and of the houſhold of God*, Eph.2.19. and are *made nigh by the blood of Chriſt*, verſ. 13. neither are they without hope; for their faith and hope is in God, and they have *put on hope as an helmet of ſalvation*. 1 Theſſ.5 8.

Therefore Chriſt died not for the Elect, as they were Elect, nor becauſe they were Elect: for that had been to quicken them that were alive before, to bring them into covenant that were in covenant before, to make them neer to God by his blood that were neer before. And thus, by theſe means account, the Lord Chriſt loſt his labour of love, and accompliſhed a ſolemn nothing.

And

And thus I have shewed plainly by the Scripture, and sound Reason, that it is absolute non-sence for any to say that Christ died for the Elect, as they were, or because they were Elect: Because,

1. That had been to seek and save them that were found and saved before.

2. To call them to repentance that had repented before.

3. To preach deliverance to them that were delivered before, and to set them at liberty that were at liberty before.

4. To give light to them that were out of darkness, and had light before; and to open the eyes of them which had their eyes opened, and saw before.

5. To make them neer by his blood, that were neer before.

6. To justifie them that were just before.

7. To bring them into covenant and make them fellow-citizens with the Saints, and of the housholds of God, that were in covenant, and had those priviledges before.

8. To make them members of his own body, that were members before.

9. To quicken them that were alive before.

10. To make them children of God that were so before, and to preach glad tidings to them that were in a happy condition before, and had no need of it.

Thus having shewed the contradictions of those that hold that Christ died for none but the elect, I shall now proceed to prove by undeniable reasons, that it must of necessity be a truth that *Christ died for all men*, and *tasted death for every man*, and was a *propitiation for the sins of the world; that all men through him might believe, and that whosoever believeth in him should not perish, but have everlasting life.*

Reas. 1. Because all the Prophets, the Angel of God, the Lord Christ himself, and his holy Apostles, do testifie it with one consent.

Reas. 2. Because there is not one Scripture, from the beginning of *Genesis* to the end of the *Revelation*, that doth deny it; either negatively, in saying that *he did not die for all*; nor yet affirmatively, in saying that he *did die but for some.* Therefore, what so many faithfull witnesses affirm, and none deny, must needs be a precious truth.

Reas. 3. Because, as Christ died *for every man*, Heb. 2. 9. so he com-

commanded the Gospel to be preached *to every creature*, Mark 16. 15,16. *He saith unto them, Go ye into all the world, and preach the Gospel to every creature.*

*Reas.*4. Because he calleth all men everywhere to Repentance. Acts 17.30 *At the time of this ignorance God winked, but now he calleth all men everywhere to repentance.*

*Reas.*5. Because those which are damned, are damned because they believe not in Christ the only begotten Son of God: *John* 3.18. *He that believeth not, is condemned already, because he believeth not in the Name of the onely begotten Son of God: which* could not be, except Christ died for them.

Reas. 6. Because they which are damned, might have been saved: 2 *Thess.*2.10,11. *They received not the love of the truth that they might be saved, therefore God shall send them strong delusions to believe lyes, that they all might be damned.*

*Reas.*7. Because some *deny the Lord that bought them:* but how can they deny the Lord that bought them, except the Lord bought those that deny him, and bring upon themselves swift destruction? See 2 *Pet*,2.2.

*Reas.*8. Because *they which follow after lying vanities, forsake their own mercies*, Jonah 2.8. but what mercies can those forsake, for whom Christ died not?

Reas. 9. Because some men may and doe *neglect, their own salvation*, Heb. 2.3. but what salvation can they neglect, for whom Christ never died, to offer it to them?

*Reas.*10. Because we are commanded *to make prayers and supplications, and giving of thanks for all men*, 1 Tim.2. but to what end should we, or how can we in faith pray for all men, if Christ did not die for all men? and that prayer that is not of faith, is sin: for *whatsoever is not of faith is sin*, Rom. 14. 23. and *without faith it is impossible to please God* Heb.11.6.

And now having given these reasons for the confirmation of Christs death for all men, I shall briefly shew the dreadfull absurdities which follow their judgements which believe that Christ died for none but the Elect.

1. If Christ died not for all men, then Despair is no sin in them that perish by it, seeing there is not any thing for those men to believe unto salvation for whom Christ died not.

2. If Christ died not for all men, then it would be a ſin for ſome men to believe that Chriſt died for them, becauſe they ſhould believe a lye; and all will confeſs it is a ſin to believe lyes.

3. If Chriſt died not for thoſe that are damned, then they ſhall not be damned becauſe of their unbelief, according to the Scriptures, *John* 3.18. *Mark* 16.16.

4. Satan doth no evil in perſwading men that Chriſt died not for them, but doth perſwade them to believe the truth, if it be true that Chriſt died but for ſome few of the world.

5. If Chriſt died not for all, then the devil deceiveth not thoſe that are damned for unbelief: and as for the Elect, theſe men affirm they cannot be deceived; and ſo the devil is no deceiver.

6 If Chriſt died not for all men, then, it is no hereſie to teach ſome men to deny that Chriſt bought them: contrary to 2 *Pet.* 2. 21,22. where he ſaith plainly, that *ſome men bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.*

7. If Chriſt died not for all men, then it is a vertue in ſome men to be unbelievers, and not to believe in Chriſt that died for them, but rather to believe that he did not die for them. for if that be a truth, it is a vertue to believe all truth: And then it followeth that thoſe that believe that Chriſt died not for them, do as well as they which believe Chriſt did die for them, ſeeing both are true; and it is as much vertue to believe one truth as another.

8. If Chriſt died not for all men, then the Apoſtles, and thoſe which according to the command of Chriſt (*Mark* 16.16.) do preach the Goſpel, the glad tidings of grace and peace to *all men*, and *every creature*, do ſin, in that they preach lyes to moſt men.

9. If Chriſt died not for all men, then in vain doth God by the Goſpel call *all men everywhere to repentance*: for what good can repentance do to thoſe for whom Chriſt died not?

10 If Chriſt died not for all men, why then do the Miniſters of the nation baptize all, and ſay they make them members of Chriſt, children of God, and heirs of heaven, in their baptiſm?

11. If Chriſt died not for all, why do the Miniſters of the nation give the Sacrament (as they call it) to all, and tell all that come, *The body of the Lord was broken for thee; Take, eat, this*, &c. and, *The blood of the Lord Jeſus was ſhed for thee; Take, and drink, this*, &c.

&c. What will they offer to tell untruths when they are about ſuch a work as that? How then can men believe them in any thing elſe?

12. If Chriſt died not for all, why do the Miniſters of the nation take Tythes of all? what will they take Tythes of thoſe that Chriſt died not for? How can they think to do them any good for that they have of them, if Chriſt died not for them? Would they take it well if a man ſhould yearly take the tenth part of their goods, and yet do nothing for it?

13. Laſtly, if Chriſt died not for all, why then doth the Lord ſay, (*2 Pet. 3.9.*) *that he is not willing that any ſhould periſh, but that all ſhould come to repentance?* Now if the Lord be not willing that *any* ſhould periſh, then did he not give his Son for *all*? Conſider and judge what ſhall hinder theſe men for pleading thus: "Lord, thou ſaidſt thou waſt not willing that any ſhould periſh; "but yet thou waſt willing that we ſhould periſh, or elſe thou "wouldſt have ſent thy Son to die for us, as well as others, and then "poſſibly we might have been ſaved; or however, we had been left "without excuſe. But now how ſhall the Lord *judge the world in righteouſneſs, by that man* Chriſt Jeſus, *whom he hath ordained, if the man Chriſt Jeſus did not die for the world?* And therefore the Scripture ſaith, that *to this end Chriſt died and roſe again, and revived, that he might be Lord both of the dead and living.* Rom. 14.9. which quick and dead he wil judge *at his appearing and his kingdom*, 2 Tim. 4.1. And when he doth judge them, he will judge them *according to the Goſpel:* but how can he judge them in righteouſneſs according to the Goſpel, when there was never any Goſpel for them, or mercy offered to them?

Obj. *But if Chriſt died for all, and God was willing that all ſhould be ſaved; why then are not all ſaved?*

Anſw. Becauſe they believe not in the onely begotten Son of God, who is their Saviour, *John* 3.18. and God called, and they refuſed; he ſtretched out his hand and they regarded not; he counſelled them, but they would none of his counſels; he reproved them, but they ſet at nought all his reproofs, but followed after lying vanities, and ſo forſook their own mercies, and denied the Lord that bought them, and brought upon themſelves, ſwift deſtruction: and becauſe they received not the love of the truth, that they might be ſaved; therefore (if you would know wherefore) God gave them up to ſtrong

deluſions to believe lyes, that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs. See *Prov.*1.24, 25,26,27,28,29,30,31,32. 2*Pet.*2.1,2. 2*Theſſ.*2.10,11,12. And again Chriſt ſaith, *How oft would I have gathered you together, as a hen gathereth her chickens under her wings? and ye would not*, Mat.23.27. And this is the reaſon why ſome men are not ſaved: for God never promiſeth life and ſalvation to any man whether he will or no; but threatneth death and everlaſting deſtruction to them which believe not, and obey not the Goſpel, 2*Theſſ.*1.8.9.

Obj. *But then you hold freewill, and that men may be ſaved if they will.*

Anſw. I hold nothing but what the Scripture ſaith, and that you ſhall give me leave to hold: neither do I believe that any man hath, or ever had, any will or power of himſelf, without God, to do any thing that is good; for *in him we live, move, and have our being:* but in, and through, and by God and Chriſt, we may do all things, *for the Lord is a Sun and a Sheild, and will give grace and glory, and no good thing will he withhold from them that will walk uprightly*, Pſal.84.11. and he hath given Chriſt to death for all men, as I have proved already at large; and *He that ſpared not his onely Son, but delivered him up for us all; how ſhall he not with him give us all things?* Rom.8.32. and his hand is ſtretched out all the day long to a ſtiff-necked gainſaying people. What man is there that knoweth not, that if he make uſe of all the will, power and underſtanding that God hath given him, the Lord will double his talent, & give him more? And that the Lord hath given all men enough to leave them without excuſe, I have already proved in the former part of the book; and if any man would have more, they muſt improve that which they have faithfully: for *he that is faithful in that which is leaſt will be faithful alſo in much: but he that is unjuſt in the leaſt, will alſo be unjuſt in much*, Luk.16.10. And what man is he that doth not know, that he is not condemned for not doing that which he cannot poſſibly do, but for leaving undone that which God hath given him power and ability to do? Let any man deny it if he can.

And now whereas it is a queſtion, *whether all men may be ſaved if they will*;

I anſwer, What ſhould hinder them if they be willing? for firſt, *God is not willing that any ſhould periſh.* Secondly, *God is willing that all men ſhould come to the knowledge of the truth, and be ſaved.* 2 *Pet.*3.9. 1 *Tim.*2.4. and Chriſt is willing, for *he came not to judge the world, but to ſave the world:* and how did he weep over *Jeruſalem*? and *how oft* (as aforeſaid) *would he have gathered them together as a Hen doth her Chickens? but they would not.* And now what hinders mens ſalvation but that ſame (*they would not?*] Conſider well, and judge.

Obj. *But it is not in him that willeth, nor in him that runneth; but in God that ſheweth mercy.* Rom.9.16.

Anſw. Very well: then it ſeemeth by that Scripture that men have freewill to be ſaved; and indeed I wonder what man alive deſires not to be ſaved: but it ſeems their willing and running in their own wayes will not attain it: it was not *Cains* ſacrifice, nor the Scribes and Phariſees long prayers and faſtings, with disfigured faces, nor yet their giving almes to the poor, and Tythes of all they poſſeſſed, that could give any of theſe a manſion in Heaven: (and why?) *Becauſe they ſought it not by faith, but by the works of the Law.* Rom.9.30,31,32. and ſo it is to this day; men would with *Balaams*, gladly die the death of the righteous; and O who would not be ſaved? but then they ſhould come at Chriſts call, and turn at his reproof, and wait for his counſels who is the wonderful Counſellor, and live to him that died for them, walking in all the Commendments and Ordinances of Chriſt blameleſs, hearing him in all things whatſoever he ſhall ſay to them, and following him whereſoever he go; and when they have done all this with a good conſcience, be contented to bear the reproches and ſhame that belong to the croſs of Chriſt, and to have men, yea, wicked men, and ſome devout and honorable men and women perſecute and revile them, and ſay all manner of evil ſayings on them falſly, for his names ſake, and indure all this patiently, with ſuch a ſpirit as can pray for the ſalvation even of their worſt enemies, as for their own ſouls as Chriſt, who when he had fulfilled all righteouſneſs, was numbered among the tranſgreſſors, and crucified between two theeves, and at that time prayed for his enemies: when we can thus follow Chriſt, then happy are we, *for the Spirit of God and of glory doth reſt upon us.* See 1 Pet.4. 12,13,14.15. and the greater is our reward in heaven, for in like

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manner perſecuted they the Prophets before us. But I confeſs this way is ſo narrow, and this gate is ſo ſtraight, that few can enter and walk therein, except they learn of Chriſt, who is humble and meek, and then they will finde reſt to their ſouls; and by and through him who is the Door, they will go in and out and finde paſture. See *Mat.*5.10,11,12.

Thus we ſee, that although it be not in him that willeth, nor in him that runneth in his own wayes, and after the imaginations of his own heart; yet it is in him that will run in God wayes, and follow Chriſt in his Commands and Ordinances whereſoever he go: for it is in God that ſheweth mercy, who hath indeed ſhewed mercy unto ſinners, and the worſt of ſinners, in ſending his onely begotten Son to die for them, to take away their ſins, to call them to repentance, to give them the knowledge of Salvation by the remiſſion of their ſins through his [mercy] yea through the [tender mercy] of our God, whereby the Day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet in the way of peace, *Luke* 1. who before did not know the way of peace.

Therefore now let all men take heed how they ſin againſt ſuch rich mercy & freegrace, as is offered to them, even to the worſt of ſinners, by the Lord in the Goſpel of Truth (which is the glad tidings of our Salvation) leſt mercy riſe up in iudgement againſt them in the great day, and leſt they ſin againſt that true Light that is come into the world to enlighten every man, (which is Chriſt) who by his Word and Spirit hath made known to the ſons of men whatſoever he ſaw in the boſome of the Father; yea, even the whole counſel of God, which is neceſſary to Salvation. Therefore let all men take heed of ſhutting their eyes againſt the light of the glorious Goſpel of Jeſus Chriſt: *For this is the condemnation, that light is come into the world, and men love darkneſs rather then light, becauſe their deeds are evil.*

Reader, conſider what is written for thy inſtruction in the Scriptures of truth; and read them, and conſider them again; and the Lord give thee underſtanding in all things

Henry Haggar.

FINIS.

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